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"If thy right hand cause thee to stumble, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body go into Gehenna" (Mt. 5 30). I do not believe in eternal punishment in a physical Hell any more than Dr. Charles does, but surely our opinion on this point cannot blot out the fact that we have the Synoptic Gospels against us.

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LIVES OF THE ENGLISH MARTYRS DECLARED BLESSED BY POPE LEO XIII IN 1886 AND 1895. Written by Fathers of the Oratory, of the Secular Clergy, and of the Society of Jesus. Completed and edited by DOM BEDE CAMM, O.S.B. Longmans, Green, & Co. 1914. Vol. I, pp. lxvi, 545; Vol. II, xlii, 691. \$5.00, 2 vols.

When Gregory XIII was Pope, the English College at Rome was adorned with a series of frescoes representing English saints and martyrs before the Reformation, and to these were added pictures of modern martyrs who suffered in the reigns of Henry VIII and Elizabeth. The papal permission to include these moderns with the ancients was afterwards adjudged to be an informal but sufficient beginning of the long process of their possible canonization. In this process the holy person is first pronounced Venerable, then Blessed, and at last, after much examination of the matter, Saint. By decree of Pope Leo XIII, all of the martyrs whom the artist had depicted in the fresco with the saints were numbered among the Blessed. They were accorded what is technically called Equipollent Beatification. The faithful in England were permitted to honor them with public veneration. Brief biographies of these sixty-three persons appear in these volumes.

Of course, this kind of writing is hagiography rather than history, but within the limits thus prescribed it is admirably done. Records and documents have been carefully searched, and the results are recorded as quietly and dispassionately as the circumstances permit.

The Blessed show more human nature than appears in most of the conventional saints. "'Sirrah,' says the Lord High Treasurer to Thomas Woodhouse, 'was it you that wrote me a letter the other day?' 'Yes, sir,' saith Mr. Woodhouse, approaching as near his nose as he could, and casting up his head to look him in the face, 'that it was, even I, if your name be Cecil'; whereat the Treasurer, staying awhile, said more coldly than before, 'Why, sir, will ye acknowledge me none other name nor title than Mr.

Cecil?' 'No, sir,' saith Mr. Woodhouse. 'And why so?' saith the Treasurer. 'Because,' saith Woodhouse, 'she that gave you those names and titles had no authority so to do.' 'And why so?' saith the Treasurer. 'Because,' saith Woodhouse, 'our Holy Father the Pope hath deposed her.'"

This is the sort of thing which the Quaker martyrs were forever saying to the Puritan magistrates. In most persecutions there are martyrs who suffer more for their impudence than for their convictions. They are martyred for their bad manners rather than for their good conscience. Their decisive offence consists not in treason or heresy but in approaching as near as they can to the nose of the judge and casting up their head to look him in the face. Under these conditions the most impartial judge finds justice difficult.

But for the most part, the sympathy of the reader is with the martyr. The torturing and killing of honest and devout men who resolutely refuse to do or say what they believe to be wrong, arouses the indignation of fair-minded persons. They hate the substitution of violence for reason. No language is too strong to express the thoughts of their hearts as they read the tragic stories of Thomas More and Bishop Fisher and the last Abbot of Glastonbury.

These emotions are equally aroused, however, by Foxe's *Book of Martyrs*, which ought to be re-read along with these biographies. The war of religion which was fought in England in the sixteenth century is described by Foxe from the point of view of the Protestant army; Dom Camm and his associates describe it from the other side. Foxe glorifies the men whom the Roman leaders killed when they got the chance; Camm praises the virtues of those who fell when the Protestants were victorious. Every war is followed by similarly contrasting biographies. It is perhaps too much to expect that either side, in the heat of such partisan writing, should recognize the provocation or the justice or even the valor of the other. Foxe, at least, is pardonable, writing as he did only five years after the end of the "unlucky and rueful reign of Queen Mary."

It may be set down as a general principle that all the martyrs are right. Every man who for conscience' sake resists even to death the endeavor to compel him to deny the truth, is worthy of our praise. We will give him whatever honorary degree the canon law allows. We will call him Venerable or Blessed or even Saint. But this we will do without any very careful scrutiny of his opinions, and without caring much about the side on which he stood. We will not insist that his idea of the truth must square with ours.

The fact that in a world much dependent upon comfort and prosperity this man put these under his feet and gave his life for a principle, entitles him to a place among the heroes, whether he was a German or a Belgian, whether he called himself a Catholic or a Protestant.

A difference between the Catholic and the Protestant martyrs is that the Catholics suffered mostly in courts secular, the Protestants in courts ecclesiastical. The Catholics were put to death for treason, the Protestants for heresy. The Catholics made themselves obnoxious by their allegiance to the Pope, the Protestants by their interpretation of Scripture. It is to the disadvantage of the fame of the Catholic martyrs that they lost their lives in a losing cause. The Pope, whose rights they maintained so nobly, was put out in spite of them, and religion in England was rather helped than hindered thereby. The Protestant martyrs, on the other hand, died to secure a freedom of thought and speech in which we gratefully rejoice today.

The chief interest and value of these books is in the careful accounts which they give of the devotion of obscure men. Nobody will ever tell the story of Thomas More so well as William Roper did; but Thomas Woodhouse, and John Nelson, and Ralph Sherwin, and Robert Johnson, and William Lacy, and a score of others are new accessions to the friendship of the general reader.

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THE WESTERN REBELLION OF 1549. (An account of the Insurrections in Devonshire and Cornwall against Religious Innovations in the Reign of Edward VI). FRANCES ROSE-TROUP. Smith, Elder, & Co. 1913. Pp. xvi, 520. \$5.00.

Mrs. Rose-Troup's book has definitely to do with the uprising in the southwestern part of England caused by the publication of the Prayer Book of 1549 and the enforcing of radical religious changes. It brings into especial prominence the religious condition of the people of Devon and Cornwall, their contentment with the older forms of the faith, their resistance to innovations of any kind, even to the point of the attack on Exeter and of the defence of the adjoining country against the king's soldiers, their willing self-sacrifice for institutions that gratified real spiritual need, and their consequent annihilation in large numbers. In writing the book Mrs. Rose-Troup's particular service has been to show that this south-